

Puritan Plans and Tactics.

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a persecutor as he had been a bitter controversialist. His was the legal and ecclesiastical mind incarnate. He was as narrow on the one side as Cartwright was on the other, and from the legal and ecclesiastical point of view there might seem clamant need for strong measures. Puritanism had not been crushed by proclamations and episcopal persecutions. Cartwright and his followers had not formally seceded from the Church, had in fact deliberately adopted the policy of indirectly, and not quite honestly, revolutionising it from within. Their plan was to organise the nonconforming ministers of certain districts in classes or presbyteries, to combine the classes of a larger area in a provincial synod, and to convene representatives at London from the provinces in a national assembly, as occasion should offer, preferably during the meeting of Parliament, when the concourse of members would be most likely to escape observation. The ministers should be called by the congregations where the people were favourable to the Puritan cause, and should then seek ordination from the bishop. The churchwardens and poor collectors should act as elders and deacons. Subscription might be made to the Articles as far as they concerned doctrine, but not to those bearing on rite and discipline. Thus stealthily the leaven should work till the whole Church was transformed on the model of the Calvinistic polity, as elaborated by Travers in the "Book of Discipline" in 1574. They would outwit the enemy, and carry the position by strategy rather than open attack. It was not an heroic method, though many of these plotters had suffered for their opinions, and were driven to devious courses by persecution. It might have succeeded under a Grindal; it had no chance of success with a Whitgift in Grindal's place.

To the hastier spirits it was, too, a weak truckling to error; and the hastier spirits, under the name of Brownists (so called after their leader Robert Brown, a relative of Lord Burghley, who preached at large the crusade against prelacy), turned on their persecutors and boldly challenged the authority of the hierarchy and its supreme governor to rule the Church and persecute dissenters. These Brownists or Barrowists, as they also carne to be called from the name of another leader, were opposed to both the presbyterian and the episcopal form of Church government. They were the precursors

of the Inde-